

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth

his life for the sheep.

Haugen, Rev. A. K.
deced 1943

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Winnipeg, Manitoba, Second No. in July, 1942.

14.

Third Sunday after Trinity

"And not many days after, the younger son gathered all together and took his journey into a far country."

Luke 15:13.

Into a far country!

Jesus would show us in this parable how far away from God most people live their lives, without knowledge or thought of the love of God. Perhaps such a person is present in our circle today.

You have many interests. Good and noble interests, which occupy your time and fill your soul. You have much joy, in your work and otherwise. Clean and beautiful joy, which enriches your soul life and ennoble your character. You have been spared, fortunately, the impure and debasing joys which ruined the young man of the parable.

But you who are so keenly interested in everything in life, what attitude do you take toward God and His love?

No doubt you never think of it. Now and then, of course, you hear about it. What effect does it have upon you? Probably it does not move you in the least. Rather, you perhaps smile a little at the thought of these people who are always thinking about God and His Love.

Nevertheless, I would have you hear today the unbelievable, the incomprehensible: God loves you, notwithstanding all your sinfulness, all your indifference, all your ingratitude, all your rebelliousness. Moreover, mine is the privilege of proclaiming to you something even more unbelievable: This love which God has for you will follow you wherever you go in life, no matter whither you flee from the living God.

I would have you know also that there is a day coming when you, too, will need this love. When the famine in the far country will become so great that you will not know what to do with your tortured soul. God grant that you may awake in the time of grace! Before it is eternally too late.

O. Hallesby.

A letter dated July 14th. was received from Mrs. Palmer Anderson, St. Paul, Minnesota. This letter arrived in time to be read at the Canada District Y. P. L. L. Convention held at Saskatoon, Saskatchewan, July 18—19. We quote parts of this interesting letter:

"I wanted to tell you, too, that on July 9th, Mrs. Herman Bly, Mrs. Dr. Guldseth and I each received a radiogram from our husbands sent from Chunking, West China on July 4th, stating that they were on the way home and hoped to get air passage to India early in July. It will be a long dangerous journey and they asked for our prayers... Our hearts go out, too, to the remaining few missionaries on our China field now only thirteen, five men and eight women! How we need to pray that the Chinese Christians and their leaders may be strong and loyal during this time of testing... I couldn't refrain from giving you this mission news for we do covet your prayers and those of the Christians gathered there (Luther League District Convention) these days."

Orte sier vi at vi har en sjel. Meningen er uten tvil riktig, men det er mer enn et spørsmål om den er riktig uttrykt. For sjelen er selve mennesket. Vi er ikke legemer som tilfeldigvis huser en sjel. Vi er sjeler — aander — som for tiden bor i legemet. Legemet kan dø og bli til støv, men mennesket forblir en sjel.



Miss Olga Guttormson

We introduce to the readers of the Shepherd our own missionary, Miss Olga Guttormson of Naicam, Sask. We designate her as "Our Missionary" because she is sent out by our Foreign Mission Board, and also because in her passport we found this designation: "Olga J. Guttormson-Canadian citizen." The following is a brief summary of her inspiring message at the Young People's Luther League District Convention, Saskatoon, Sask., July 18, 1942:

"A group of 144 happy missionaries left on the Zam Zam, an Egyptian ship, March 20, 1941. Little did they realize what was in store for them. But at sunrise April 17th. they were awakened by a tremendous explosion. Looking through the porthole they could see the ominous, dark outline of an enemy raider shelling the Zam Zam. A second explosion wrecked the cabin next to the one our missionary was in. There was nothing to do but to put on the life belts and pray to God. Through smoke and debris she managed to get to the deck only to find that many of the life boats were already taken. After repeated attempts, one was secured. However it was found to have a shrapnel-shattered bottom so it had to be abandoned. One by one jumped overboard. Our missionary said she prayed to God, and slipped over the side into the sea. "It was a wonderful feeling" she said, "I felt as though I was supported by an unseen hand." The sea was dotted with people, men, women, and children—their heads bobbing like corks on the waters. Miss Armstrong and I" said our missionary, "drifted along, holding hands—but we knew He was there."

Motor boats arrived for rescue purposes. Our missionary spent about one-half hour in the shark-infested waters. She showed us a water-soaked passport. Her purse had been saved, and in it a New Testament. When they were safely on the raider they were invited to see the Zam Zam sink. There was a terrific explosion—and then another, and the Zam Zam slid beneath the dark waters with only drifting, smoking, debris to mark the place.

Soon the rescue ship, "the Dresden" came. This ship which should at this time accommodate only a small group, had 300 crowded into it. This figure included the Egyptian crew. A period of five weeks was spent on this ship. On May 20 this ship arrived at St. Jean de Luz. Here the British missionaries were sent on to Germany. It was a time of sad partings. The British were sent on to Bordeaux. At Bordeaux they stayed eight days—then on to Germany. At Wurttemberg our missionary was interned for three months. She re-



Pastor A. E. HANSON, of Brookings, South Dakota, International Young People's Luther League President, and guest speaker at Canada District Luther League Convention, held at Saskatoon, Sask., July 16—19, 1942. See Luther League section for report by Pastor G. O. Evenson.

mained there until she was transferred to Berlin. She lived in Berlin for nine months. She spoke of the aid given by the Red Cross. Internees through this organization received tinned meats, fish, butter, chocolate, etc. No Bible, nor church magazines can be printed, nor can anyone do any mimeographing. Since September 14th, 1941 the missionaries constantly sought release. They persisted in their requests.

At last the exchange was made. Our Missionary left Germany June 13, 1942 on a transport for Lisbon. Here the ship Drottningholm was in readiness. Soon our missionary was on the way to America. The voyage was quiet and peaceful. The ship arrived in New York, June 20, 1942. God's mercy was evident all the way, our missionary stated.

Pastor G. O. Evenson, Dean of the Saskatchewan Lutheran Bible Institute, gave Bible Studies during the Y.P.L.L. Convention. He led us into the picture gallery of the New Testament, the eleventh chapter of Hebrews. Here we walked with the saints of God, Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, and that unnamed multitude that fill so great a place in the "cloud of witnesses." He completed this study Saturday afternoon. Saturday evening our missionary spoke and her message seemed to be a sequel to the Bible Study. It was Hebrews eleven continued. Then too, as we looked at this our missionary, this humble, quiet, unassuming servant of God, and listened to her words we heard a re-echo of the great Foreign Missionary, the Apostle Paul as he says:

"Thrice I suffered shipwreck, a night and a day I have been in the deep—in journeyings often, in perils of waters..."

And for God's servants, so it will be until we in His unveiled presence shall see Him face to face.

"How do you like to be back home?" we asked our missionary. She replied: "I love this Canadian freedom."

"What are your future plans?", she was asked. She replied: "The future lies in God's hand, but I want to go back to the field that God has given me in Zululand."

Again we heard the echo of words of Holy Writ:

"Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord

GLIMPSES AND ECHOES

JAZZ RELIGION

The heading of this article is an attempt at identifying and characterizing a certain kind of new hocuspocus that goes by the name of "the Gospel of Jesus Christ," but which is sadly foreign to His Spirit. The hectic rant and bombast we have in mind may indeed retain certain vital elements of "the old time religion", but in the form of its presentation and the manner of its application it is so hopelessly hashed as to lose all semblance to what has hitherto been recognized as "the wisdom of God" proclaimed "in demonstration of the Spirit and of power."

The bizarre theology of this extravagance and its fanatical contempt for everything that is sane and reasonable, is undermining the foundations and threatening faith, in the fond illusion that it is building on the old foundations and creating faith.

It is zeal, and no doubt sincere zeal, but "not according to knowledge." Because it sounds like something new and different, and because it steps forth with an air of final authority, it appeals to the mentally feeble and spiritually distracted. Its emotionalism, its stentorian emphasis, and its fierce criticism, also casts a spell on the disgruntled and secures a following like the piper of Hamelin. And because it affects an ardent concern for the salvation of souls, it gets a hearing from seriously devout young people, especially young women.

It upsets them and stampedes them, but too often without guiding them safely to any real haven of rest. The ground of their peace and joy, in too many instances, is their "experience," plus much "meeting," with enforced public prayer and testimony. The Word is used, to be sure, and freely too, but the exegesis is so superficially unspiritual and so inconsistent, that the result is confusion and dismay—except of course where neither speakers nor hearers trouble themselves to test its consistency and prefer not to have it questioned.

The problem is, shall we stand idly by and concede that these eccentricities are "of God", and that what the shepherds described in 1 Peter 5 are doing in "tending the flock of God" is of another derivation? Are these vain trumpeters the only "prophets of the Lord", and all other faithful pastors and humble lay Christians "dead dogs"?

We believe most certainly in spiritual awakenings and in the Christian experience of repentance, contrition, and confession of sin; in self-surrendering trust in the Lord Jesus Christ as our only and sufficient Savior; in confession of that faith in word and deed; in assurance of forgiveness and peace with God; in obedience to His will and ministration to the spiritual needs of our fellow-men; in sanctification and a holy life in the Spirit. But when it is made a stage-performance, a hypnotic seance, with immediate statistics and an infallible separation of sheep and goats, we cannot help but wonder how much of it is "from above" and how much of it is "of men." Especially when it is accompanied by force and doubtful profession, and with one good eye to reputation and another malevolent eye toward those from whom they fail to "get a rise."

But why go lion hunting in foreign

Jesus, to testify the gospel of the grace of God."

Somehow during the remaining sessions of the convention, after our missionary had spoken, there was an added triumphant note as the conventioners sang:

From all Thy saints in warfare
For all Thy saints at rest
To Thee, O blessed Jesus,
All praises be addressed.
Thou, Lord, didst win the battle
That they might conquerors be;
Their crowns of living glory
Are lit with rays from Thee."

Pray for our Missionaries! —V.

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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Two things are emphasized in this issue of the Shepherd, the Young People's Luther League, and Foreign Missions. The Young People's Luther League has program, that under God, can be of inestimable blessing to the future church. It is of deep joy to know that this organization has a Christ-centred program. It holds forth the Word. In seven Bible Camps, and in many conventions the young people gather around the Book. Then too, the stewardship consciousness when it comes to gifts to the church has manifestly grown. We covet for the new officers and the re-elected ones the prayers of the church.

For those of us who herd the thrilling account by Miss Olga Gutormson, a new emphasis was placed on Foreign Missions. We are prone to forget that our Missionary program, Home and Foreign, is but a continuation of the book of Acts. The Lord is truly with those whose lives are dedicated to His service. Our gifts to the budget help to send the Word to those who have never heard. Let us, as a church, freely give to the support of Missions, and carry that great work on the arms of prayer.

fields? Do not we Lutherans have problems of our own? Yes, aplenty. And among these are some of the very aberrations to which we have been pointing. For they are making a mighty impact, not only on the pew, but in many instances on the pulpit as well. One need not wonder that people who have no anchorage in the Scripture are drawn into the maelstrom of these orgies; but what excuse do we Lutherans have?

If our spiritual leaders keep company with men like Nohrborg, Schartau, Rosenius, Arndt, and especially Luther, we shall thank God for their shepherding. These fantastic modern "prophets" may also be "orthodox" after a fashion, but in spirit and essence they savor rather of Aimee Macpherson, the Pentecostals, the Russelites, the Raders, et cetera.

Is it not possible for us to be Lutheran in spirit and method, as well as in doctrine? May we not pray earnestly and fervently for a reviving through the regular channels by the means of grace, publicly administered and privately applied, instead of resorting and subscribing to these "tillställningar" (affairs) on pain of being branded as faithless? Must we have circus-barking, or nothing? Something is wrong with this hectic vehemence. There is something abnormal and subtly false about this "type" of Christianity. We fail to recognize the Spirit of the Lord Jesus Christ in these frenzied hysterics. Somehow it seems to be a "light" different from the clear, steady sunshine of God's revelation. The self-righteous judging, the proud boasting, the fierce intolerance, and the bland lack of spiritual perspective, would indicate that it is not built on the solid foundations that would make it the native element of the soul.

Who will analyze these movements for us and set us right? Who will sift right from wrong, and truth from error? Who will diagnose our ailments and prescribe a cure? Not only the dis-ease of which this fever is a symptom, but also the creeping

OBITUARY

Mrs. Torine Jorgenson was born on June 27th, 1848, in Tudal, Telemarken, Norway. In 1866 she left Norway in company with her parents John and Guro Wolley, and arrived in Allamakee County Iowa. On June 2nd, 1867, she was united in marriage to Thor Jorgenson. After living near Belgrade, Minn. for several years they moved to a farm near Fergus Falls, Minn. where her husband passed away in 1912. To this union eleven children were born. The following having preceded their mother in death: John, Thea and Gina Jorgenson at Fergus Falls, Minn., Mrs. Helena Olson at Harvey, N.D., Annie Hanson at Robinhood, Sask. She leaves the following children: Mrs. Jorgena Vigen of Fleet, Alta., Mrs. Louise Brekke of Parshall, N. D., George Jorgenson of Harvey, N.D., N. Jorgenson of Fergus Falls, Minn., Henry Jorgenson of Coeur D'Alene, Idaho and Eddie Jorgenson of Robinhood, Sask. She leaves one sister, Mrs. Nellie Moore of Minneapolis, Minn., and 33 grandchildren 80 great-grandchildren and five great-great-grandchildren. In 1930 she came to Saskatchewan. She passed away on May 16th, at the home of her youngest son, Eddie, at the age of 93 years and 10 months.

Pastor J. Precht of North Battleford conducted the funeral May 18th at Zion Lutheran Church, Robinhood. Rev. 7: 9—17 was the text on which the funeral sermon was based. Mrs. Jorgenson was always glad to hear the Word of God. We hope that she is now among the great host before the Throne of God. Blessed be her memory.

★ ★ ★

Ellen Anna Roalseth, grandmother of the Hungness family of Fron Congregation, south of Asquith, Sask., passed away quietly in the early morning of May 16th after many years of painful suffering. She was born at Kleve, near Molde, Norway, in 1861 and came to Canada in 1920 to make her home with her daughter, Mrs. K. Hungness. She was 80 years and 10 months old at her death. The funeral was conducted by Pastor B. Lokensgard of Saskatoon, on Tuesday the 19th of May. Student Pastor Erik and Josef Haave of Luther Seminary sang several duets and took part in the service. The floral tributes from friends were beautiful. A memorial wreath of \$1.00 was given to Saskatchewan Lutheran Bible Institute at Outlook.

★ ★ ★

Halvor Anderson of Wingello, Sask., was born January 6th, 1863 in Hallingdal, Norway. At the age of 19 he immigrated to America, settling first in Iowa. He was married to Ellen Thorseth at Benson, Minn., on March 4th, 1885. They moved to Saskatchewan in 1904 and settled on their present farm 18 miles west of Hanley. He leaves his wife and three sons and three daughters, Edward of Denzil, Sask., Henry at home, and Alvin enlisted and overseas in England, Inga, Mrs. R. H. Aune of Kinistino, Olga, Mrs. Langvand of Innisfail, Alta., and Helma living in Toronto. On January 6th he took sick and failed continuously until his death on Tuesday June 23rd at 3 P.M. He was 79 years and 5 months old.

A brief service on Norwegian was held at the home. The funeral was conducted at Spring Creek Lutheran Church June 25th, by Pastor J. B. Haave of Rose Valley, who spoke on John 11: 25—26, the fact of the Resurrection. The pallbearers were close neighbors of the deceased: Mr. Amund Lehne, Mr. Ed Horpestad, Mr. Pete Strom and Mr. Martin Leer. Besides floral wreaths and sprays, a memorial wreath of \$5.00 to Hyrden from Mrs. Anderson and \$1.00 to S.L.B.I. from Josef and Selma Haave and \$1.00 to S.L.B.I. from Mr. and Mrs. R. H. Aune of Kinistino, Sask.

paralysis against which this "high-pressure salesmanship" is a protest. God knows, and His children everywhere know, that we need to be resuscitated from spiritual "asphyxiation." But are these mechanical "pulmotors" His means? Are these artificial devices His method? Must all spiritual children be born by a sort of Caesarean operation? Is this the way that leads to "righteousness, peace and joy in the Holy Spirit?"

The Savior of mankind Himself is very explicit: "If they hear not Moses and the prophets, either will they be persuaded, if one rise from the dead" (Lk. 16:31).

—CJS.

Pastor O. J. Marken

Den 15de Mai fyldte pastor O. J. Marken 74 aar. Naboer og venner i menigheden havde en sammenkomst i presteboligen. Sekretæren holdt en norsk tale og gav pastoren en liden penge gave som tak for hans lange og tro tjenestetid ibland os. Pastor Marken avtreder nu som fast ansat prest. Tak for alt du har gjort for os. Den 21de Juni fik vi vor første preken av vor nye prest, Marvin Odland. Han blev inddat av Dr. Iversen den 28 Juni. Det er mit høieste ønske at det vil gaa dig vel og Guds rike velsignelse og naade hvile over dig. —G.

Krets-møte ved Preeceville, Sask.

Yorkton Krets møte i Preeceville, den 5—7 Jni, i St. Johannes menighet, pastor Ostrems kald.

Tilstedeverende prester var, Formand Dr. Iversen, H. L. Urness, J. A. Berge, P. E. Nelson, L. M. Hanson, og A. J. Gubberud. Flere fra de forskjellige kald bivaanet møtet.

Lørdags aften var Kvindernes Missionsforbund møte. Forbundets president, Mrs. George Hendrickson, fra Tofield, talte.

Søndag formiddag talte Formand Iversen. Missions-saken, og da serkjilt Indremissionen, var grundtonen i hans preken. Et offer blev optat paa eftermiddagssessionen. Dette offer var til Bibel skolen, og beløp sig paa \$49.00.

Møtet uttrykte sterk protest mot oltraffiken i vort land da det undergraver folkets moral og virker nebrtytende paa de unge mend som har stillet sig i landets tjeneste.

Kvinderforeningen serverte mat. Vi siger tak for alt. Møtet blev til velsignelse baade timelig og aandelig. —Korrespondent.

She Considered Herself Fortunate

On June 29th Gladys Lae died at the age of 21 years after having spent 3 years as a T.B. patient in the General Hospital, Edmonton. These were 3 years of patient suffering, during which time God blessed her and made her a blessing. The words of Rev. 3:19 were well known to her, "As many as I love, I rebuke and chasten." And she learned to see that the chastening by suffering was a sure token of God's love for her. She considered herself fortunate that God had dealt with her in this way so that she was prepared to depart and be with Christ.

The following poem written by Gladys is a beautiful testimony of her faith. We believe that even through this poem the blessings of her life will reach many.

Blessed be her memory.

J. B. S.

A PRAYER

The prayer I learned at mother's knee
Has aided me these years,
As Satan tries his best to rule
My daily ways and fears.
When things go wrong and all is gray,
I say this little prayer.
On bended knee I speak to God
And He is always there:

Jesus, gentle Shepherd,
Bless Thy lamb today;
Keep me in Thy footsteps,
Never let me stray;
Guard me through the daytime
Every hour, I pray,
And keep my feet from straying
From the narrow way. Amen.

The prayer I learned at mother's knee,
Has never yet grown old.
When years ago I learned this prayer,
My tiny hands I'd fold.
How precious are these words of love—
God seems so very near.
My mother taught this little prayer
The one I love so dear.

Gladys Lae.

Pass paa, du glade kristne! Vær saa lykkelig, du være kan; men vær paa vakt!

—Spurgeon.

Han har Lyst til Miskunhed.

Mik. 7—18

Du som har lert at kjende at du er en ulegelig, ond synder, men begjærer Naade som Naade, frygt ikke faar at Gud skal bortkaste dig faar dine synder skyld; thi "han har lyst til Miskunhed". Gud er faar Evig tilfreds med hvad Kristus har gjort faar os og vil nu intet heller en at enhver skal tilegne sig det i Troen. Gud vil ikke at nogen skal Fortabes; han forsikrer selv, at han ikke har lyst til den ugudeliges Død, men tværtimod dertil, at den ugudelige omvender sig og lever. Guds Faderfavn staar i Kristus aaben for alle uden forskjel. O, hvem er vel saa fuld av hjertelig forbar melse mod sine Uvenner som Gud? Hvem har vel et saadant Hjerte, en saadan Kjerlighed til sine Foragtere som han? O, slet ingen. Men naar Herren er saaledes sindemod dem, der vandrer som Fiender af hans Kors, skulde han da ikke have samme Hjerte faar dem som dog under alle skrøbligheder vil vere og vedblive at vere hans venner? Mon han vil eller har lyst til at kaste dem bort, fordi de mod sin vilje og til sin store sorg feiler of forser sig? Vil han nu handle med dem efter Fortjeneste, han som aldrig har gjort det før? Det vere langt fra! Saaledes er ikke Vaar Gud; han skal visselig fremhjelp til sit Himmelske Rige, til sin evige Salighed alle dem som ærligt vedkjender sig sine synder og modtager hans uendelig farbar melse i Kristus. Ham vere evindelig ære og pris derfor! Vi har en Gud til megen Salighed, og hos den Herre, Herre er udgang fra Døden Lovet vere hans Navn Evindelig og altid til Jesus ære Og Pris!

Sig mig det gamle budskab,
Det beste som jeg vet,
Om Jesus og hans ære,
Og om hans Kjærlighed.

Sig mig det kun saa simpelt,
Som barn paa fire aar,
Faar jeg er syk og saa ret
Og lite kun farmaar.

Sig mig det klart og sindig,
Jeg fatter det saa sent
Guds raad mod syndens vaade
Det Frelsens under rent.

Sig mig det mange ganger
Jeg glemmer det sa a let
Ak Morgen duggen tørres
Naar solen brender ret.

Sig mig det milt og stille,
Med alvors dybe røst
Husk paa jeg er den Synder
Som Jesus har forløst.

Sig mig det gamle budskab
Det beste som jeg vet
Det budskab uten like
Om Jesu Kjærlighed.

—N. F.

Vi har en god Gud

Der laa et engelsk handelsskib i en kinesisk havn for aa losse og laste. Da de kinesiske havnearbeidere kom igjen søndag morgen, sa kapteinen til dem: "Idag unner Gud oss hvile, for det er søndag." "Da har I en god Gud," sa de og ruslet avgaarde.

Vor visdom.

Alt hvad Gud gjør, skal de vise og kloke forbedre. Det findes for dem ikke en daarligere skolegut end Gud. Gud skal være alles skolegut, og hver og en skal være hans skolemester.

De som vil være klokere end Guds ord, faar lov til at prøve hvad de kan utrette med sin visdom. Jo mere de følger sin egen visdom, desto lenger kommer de bort fra evangeliet. —Luther.

Himmerikes rike er vor Herre Kristi rike, der hvor ordet og troen findes. I dette rike har vi livet og haapet, og er efter troen at regne rensset fra synden og friet fra jorden og helvede, bare at vi endnu har vort gamle syndige kjød at drages med" Luther.

Likesom solen ikke kan speile sig i vannet for stormen har lagt sig, saaledes kan naadestraalene fra rettferdighetens sol ikke faa avspeile sig i vaart hjerte for det er rolig og stille. Pontoppidan.

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Jeg er den gode Hyrde.

Joh. 10:11

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i Juli, 1942.

8. søndag e. Tref.

EKTE ELLER FALSK?

Matt. 7, 15—21.

Av sogneprest Gunnar Gundersen, Hundorp

Jesus advarer mot falske profeter, og sier at paa fruktene skal treet kjennes. Om det er ekte eller falske profeter vi har for oss, skal kjennes, ikke bare paa ordene, men paa ordene, men paa livet. Og Jesus gir oss i denne forbindelse noen ord som betar oss lysten til aa drive profetjakt, fordi ordene plutselig vender sig mot oss: "Ikke enhver som sier Herre, Herre, skal komme inn i himlenes rike, men den som gjør min Faders vilje som er i himmelen."

Hvordan er det med vaart eget kristenliv, er det ekte eller falsk? Sier vi Herre, Herre, istedenfor aa være behersket av Ham? Lett er det nemlig aa komme i vane med aa si Herre, og saa tro at dermed er det iorden mellom Gud og oss, mellom vaare medmennesker og oss.

Paa mange maater kommer ordet om Herren, istendenfor handlingen og livet behersket av Herren.

Hvor lett sier vi ikke Herre, Herre, i følelsenes store øieblikk. Vi kjenner oss oppløftet ved det, og synes vi har det godt med Gud, og varmer oss ved vaar egen oppløftelse. Men hvordan er det saa med vaare nærmeste, vaare arbeidsfeller og kolleger, vaare venner? Forekom ikke de oss kolde, uforstaaende, likegyldige, slik at vi skyr dem, eller bare finner oss i dem? Hvis det er saa, da har vi foretrukket aa si Herre, Herre, istedenfor aa gjøre Guds vilje, som er aa gi sitt liv for andre.

Og kanskje lettere enda kommer vaar bekjennelse Herre, Herre, til aa erstatte virkelig arbeidende kristenliv. Sant nok kan det under givne forhold være en handling aa si Herre, Herre. Men nettopp det kan ha gjort oss blinde for at det i øieblikket kanskje er Guds vilje at vi faktisk skal gjøre Herrens vilje, for eks. i en ydmygende handling eller i en liten opmerksom kjærlighetsgjerning. Forekommer vaart daglige liv, vaart arbeide oss trivielt og ørkesløst, og lever vi med opmerksomheten vendt mot store arbeidsoppgaver, da har vi foretrukket aa si Herre, Herre, istedenfor aa bekjenne Ham.

Og aller lettest faller Herre, Herre oss i munnen overfor tidens moral og fornektelse av Gud. I forargelsens stund blir vaare ord om Herren som blir fornektet, saa sterke og varme at vi kjenner oss oppbygget ved det. Men er vi i slike stunder ogsaa villige til aa se hvordan Guds vilje maa lede oss til aa bringe den varme fra Gud som fortærer det onde, til andre, den ild som kaster lys over vaar egen store synd.

Hvor ofte vaart Herre, Herre, maa klinge hult i verdens ører, hult og falskt. Og hvad verre er, hvor ofte blir vi ikke nidkjære og finner falskheter hos andre, fordi vi ikke selv kjenner omkostningene ved aa være ekte.

Det nytter oss ikke overfor denne anklage aa beslutte aa bli ekte. Vi skal ikke dekke oss med aa fatte en eller annen god beslutning. Paa frukten av vaart kristenliv kan vi kjenne at vi er det daarlige tre. Vi maa paany innpodes i vintreet Jesus Kristus. Og det skjer naar vi erkjenner vaar synd som hindrer oss i aa gjøre Guds vilje. I syndsforlatelsens stund, kommer Guds vilje til oss klar og lysende, og da først kan vi baade si Herre og gjøre Herrens vilje.

Frygtssomhet har endnu aldrig slaaet Bro over noget Svælg.

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ALVOR, KRAFT OG OVERBEVISNING.

Alvor, kraft og overbevisning er det vi behøver som Kirke. Særligt er det sandt om dem som er Guds Ords forkyndere.

Vi venter at en læge skal ta sit virke alvorligt, for det er liv og død det gjælder. Jesus kaldes jo en læge i Evangeliet. Ogsaa hans efterfølgere er læger. Ogsaa hvad deres virke angaar er det sandt at det er liv og død det gjælder.

Og dog er der en grundig forskjel mellem Kristus og Hans følgesvende paa den ene side og lægerne paa den anden. Lægernes opgave er at berge liv. Vor opgave er at give *livet*, eller rettere sagt, at Kristus faar gi livet ved vor tjeneste. Lægernes opgave er at bevare og forlænge saa langt som muligt et liv som dog tilslut er viet undergangen. "Et menneske, født av en kvinde, lever en stakket tid og mættes med uro." "Mennesket fødes til møie likesom ildens gnister flyver høit op." Slik staar der i skriften. Uro, møie-det er det som fylder det meste av dette liv.

Det kan nok kaldes liv, men det er ikke *livet*. For livet er glæde og fred. "Du skal ikke overlade min sjæl i dødsriket... Du skal kunggjøre mig livets vei; glædes fylde er for dit aasyn, livssalighet ved din høire haand evindeligh", Sal. 16: 10f.

Lægerne lægger stor alvor i at berge et liv som dog ikke er *livet*. Vor opgave som Guds Ords forkyndere er ikke at berge det gamle menneskeliv, for der er saa grundfordærvet at det staar ikke til at berge. Det kan kun dø; og det er sandt enten vi taler om legemet eller livet i dets indre, aandelige gehalt. Det stevner alt mot den evige død, som ikke er tilintetgjørelse, men noget langt værre, evig angst og evig gru. Vor opgave er ikke at berge liv, men at gi nyt liv istedet for det som ikke er livet.

Vi forkynder ordet for folk som gaar døden imøte. Det skulde lægge sig over vort sind med et dypt alvor, særligt i vor tid naar saa mange av de unge som kommer til vore kirker kaldes til krigstjeneste. Vi vet ikke hvad som skal ske dem. Mange som gaar i krigen kommer rimeligvis aldrig tilbake. Aldrig før er det blevet dødslet med menneskeliv i tusindvis, ja i millionvis, som nu. At de taper sine liv er alvorligt; for selv om vi fordærver Guds gaver, saa er dog dette liv, endog i sin fordærvelse, en Guds gave. Men det store spørmaal er dog, Har de fundet det evige liv? og, Har vi gjort hvad vi kunde for at de skulde finde det?

Livet er alene i Kristus. Det vet vi. Vi vet ogsaa at den død de gaar imøte er døden i den dybeste forstand-evig pine, angst fortvivelse. Slik skildres den i Den Hellige Bok, ja av Kristus selv, netop særlig av ham. Vet vi maaske bedre besked siden vi tar det saa roligt?

Vi blir altid fristet til at komme bort fra det tunge, alvorlige som ligger i det at vi skal være talsmænd for Gud. Vi er tilbøilige til at ta forkyndergjerningen som noget der blot skal tjene til "opbyggelse". Det vil sige, noget der kan bli til glæde trøst og opmuntring for dem som bryr sig om at komme og høre. I teorien tror vi nok at Ordet er en livsbetingelse. Men det skjæbnesvangre og avgjørende ved den "livets og dødens vei" vi forkynder har ikke merket vor tale og adfærd som det burde. Vi taler let og behageligt om aandelige emner. Vi roper; men vore rop blir mere for effektens skyld end virkelige. Vi advarer og formaner; men det faar saa ofte en rent professionel tone or mangler det sterke og personlige.

La os prøve vor tro. Tror vi virkelig det vi forkynder? Mangel paa indtrængende alvor kommer ikke av mangel paa talegaver. Der er et tilgjort alvor som virker søvndyssende. Mangel paa virkelig alvor kommer av mangel paa tro. Eller troen er liten og vek. Hvad en Guds Ords forkynder behøver først of fremst er en sterk, klar og fyldig tro. La os daglig be: Herre, øk vor tro. La os ogsaa huske at denne bøn besvares naar vi for alvor erkjender og bejender vor vantro som synd mot Gud.

—Iver Iversen.

Camrose-Uken

Central Alberta Indremissionforening, som forestaar holdelsen av Camrose Uken kunde ifjor feire femogtyve aars jubileum. Camrose Uken som begyndt et aar senere, feiret sit femogtyve aars minde iaar.

Hovedtalere iaar var prestene G. O. Mona, Williams, Iowa, og B. T. Gabrielsen, Seattle, Washington.

Paa grund ave meget regn og daarlige veie blev forsamlingen noget mindre end vanligt. Men aanden i møderne var like kjendbar og mektig og varm som før. Det var god aandelig luftning i møderne. Noget ave det mest opløftende var bønnetimeerne fra 10—11 fm. Forskjellige legbrødre ledet disse med et Guds ord, og en kort tale. Saa veksledes med bøn og sang og flere vindesbyrd—men mest bøn.

Det er underligt at en del Guds folk synes ikke at ha sans for verdien av at ta del i bønnemøderne. Forsamligen var altid mindst ved disse. Troens betydning i kristenlivet blev fremholdt i flere taler.

Kamp mot morkets makter, lige-saa. Det blev sagt at satan tar ingen ferie, derfor maa vi heller ikke gjøre det i kampen mot ham. Han er fuld av hat mot Gud og hans folk. Vinder han ikke indgang paa et hold, saa skyder han sine giftige pile in paa et andet. Ofte tar han flere onde aander med sig i kampen mot os.

En dag talte Mona over I. Peter 1, om de kristnes arv i himmelen. Det var velsignet at lytte til. Et par andre sessioner taltes der over Nehe-mias første og delvis det andet kapital. Det var ogsaa gripenede.

Gabrielsen prekte den sidste Søndag over Luk. 12:32-40. Det var alvorlige sandheter som blev baaret frem. Det grep en i hjertet under den slags forkyndelse. Men det vil føre for langt at berette om alle taler holdt under hele møtet.

Ved forretningsmøtet blev følgende valgt: Formand: Andrew Anderson—som agsaa er foreningens reisende evangelist. Vise-Formand: Finn Goa. Sekreter: E. Knudtson. Kassierer: H. Dahl.

Styre-medlemmer: Nels Grue, og Ludvig Hoveland at fylde vakanser.

Regulere styre-medlemmer: (for tre aar) B. J. Stolee, G. Gabrielsen, og Leonard Bergum. Revisorer: A. G. Lewis og A. A. Svaren.

Nominations komite for neste aar: A. G. Lewis, A. A. Swaren, B. J. Stolee, Pastor E. Haave, og Mrs. L. E. Loveseth. Ved styremødet blev det besluttet at neste aar vil vi forsøke at faa en eller to Bibleuker ved siden av Camrose-Uken. Vi vilde da benytte en av talerne som kommer til Camrose Uken. Ogsaa lokale krefter at hjelpe til. Det var hensikten at naa folk langt ute fra Camrose. Tiden for neste Camrose Uke blev ikke bestemt. Dette var en forgemmelsemen det vil dog bli den vanlige tid—første del av Juli.

E. Knudtson, Sekr.

TIL EFTERTANKE

Vi synes mange ganger aa være ferdig med Guds ord naar det har passert vaart øre; men glem ikke at ordet er ikke ferdig med oss, før det har dømt oss paa den ytterste dag.

Gaa ikke i rette med Gud naar han byr dig aa forlate det som efter din mening synes aa være det riktigste. For husk, ikke et eneste øieblikk av ditt liv er overlatt tilfældet. Det uundgaaelige er nettopp den vei Herren har valgt, og aa vandre den vei med ham blir ditt livs store lykke.

PASTOR OLE J. MARKEN
SLUTTER

Pastor Marken slutter ikke som prest. Prest er en sand ordets tjener saalange han lever. Han er ikke syk og lider ikke av alderdomssvakhet. Hans arbeidsdag er derfor heller ikke over i den forstand at han herefter ingenting kan eller vil gjøre. En mand som har været i "sin Faders gjerning" saalange som past. Marken vil alltid finde noget at gjøre. Men den aktive tjeneste som menighetshyrde og leder, den overlates nu til yngre kræfter. Efter at ha baaret en lang arbeidsdags "byrde og hete" og kulde nyter han nu livskveldens fred og ro og hvile. I sit hyggelige hjem i Swift Current, sammen med sin trofaste of dygtige hustru, omgitt av venner og menighetslemmer vil han endnu kunne "gavne, glæde i det dunkle."

Formelt har pastor Marken altsaa sagt farvel til sine menigheter, holdt avskjedsprekener som sig hør og bør og anbefalt dem til sin eftermands sjelesørgergjerning. Menigheterne har ogsaa i ord og i gjerning vist at de har skjønnet paa Markens mangeaarige tro tjeneste, for eksempel paa hans 74-aarige fødselsdag den 15 mai. Da overasket hans mange Swift Current venner ham i prestegaarden og ønsket ham tillykke med dagen og overrakte fødselsdagsgaver. Pastor Marken er ikke rik paa verdslig gods, og dog har han lagt sig noget til beste som vil faa mere og mere verd som aarene gaar: sit folks agtelse og respekt og godvilje. Han kan si med den sunamittiske kone da Elisa spurte hende om han skulde gjøre sin indflytelse gjeldende til hendes beste hos kongen eller hos herføderen: "Jeg bor jo her midt iblandt mit folk". Den som bor slik han bor trygt endog i disse urolige tider. Men da maa man gi sig tid til at leve med og for sit folk.

Pastor Marken feirer denne maaned fir-tiaars jubileum som prest. I disse firti aar har han betjent tre prestekald. Av denne tid er 23 aar tilbragt i Swift Current kaldet. Dette kald er flere ganger blit omordnet siden past. Marken tok fat i 1919. Han blev oprindelig kaldt til Bethel og West Prairie menigheter som nu tilhører Kyle kaldet og St. Olaf, Swift Current. I flere aar bodde pastor Marken paa sin farm i Bethel menighet. Efter at han flyttet til Swift Current overtok han i 1926 ogsaa betjeningen av Herbert kaldet. Denne "midlertidige" betjening er nu efter 17 aars forløp blit permanent, ja den nye prest, pastor Marvin Odland, har faat sit prestegjeld ydermere utvidet med to menigheter endnu lenger mot øst. I flere aar betjente past. Marken ogsaa menigheterne rundt Kyle.

Pastor Marken er "zakarit". Det vil si, hans teologiske studie tid faldt i de aar da vort seminar hadde midlertidige lokaler i Zakariasbygningen, Minneapolis. Det tekniske utstyr det lot nok meget tilbake at ønske; men undervisningen maa ha været baade videnskapelig sund og praktisk anlagt. De blev teologer disse zakariter, men først og fremst var de prester som med liv og sjel viet sig for sin gjerning. I pastor Markens klasse finder vi kjendte navn som dr. J. A. Aasgaard og dr. Lars Boe. Minst tre av denne klasse fandt sin arbeidsmark i Kanada. Foruten pastor Marken, pastor Albrekt Elle og pastor H. L. Urness. Solide karer alle, som har tjent sin kirke vel.

Til pastor Marken vil jeg faa si tak for godt samarbeid i Swift Current kreds og i "Board of Management for Outlook College", Guds velsignelse over dig og dit hus. K. Bergsagel.

Et hellig menneskes liv bestaar mer i aa motta av Gud enn aa gi; mer i aa begjære enn i aa ha; mer i aa bli from enn aa være from. Augustin sier: Troen erhverver hvad loven forder. Luther.

Naar Gud paatar sig aa gjøre en ting, skal han nok faa det gjort—selv om du paa denne siden ikke faar se det.

Moose Jaw Circuit Bible Camp

Heavy rains on the even of the camp date necessitated a change in the site of the camp from Munson's Grove on the Souris River to the town of Midale with the classes and meals in Bethlehem Luth. Church. Some "Campers" lodged in hospitable homes while others pitched their tents in Edwin Torgunrud's sheltered yard.

A course on "The Assurance of Faith" by Dr. Lavik, a class in "Biblical Characters" by Pastor Bue, and a study of I. John by Evangelist Philip Hanson, and chapel talks by Pastor Langley and Bue comprised the forenoon schedule which fifty-five young folks attended. A larger number were present for the evening services.

We thank God for the good seed sown during that precious week, June 29—July 5th, and pray that it might bring forth a hundredfold for God's eternity.

A. K. Haugen.

Interesting and Blessed Days at the Hastings Lakes Bible Camp

Another Luther League Bible camp period at the Hastings Lake has come to be history and memorable days for many Alberta leaguer. In spite of the frequent heavy rains, the many bad roads that hindered people in coming to the camp, and a few annoyances that prop up even at the best of camps, it was a most blessed Bible camp week or eight days. Those days were filled with activities from morning till evening. About 135 were registered at the camp for a longer or shorter period.

Pastor G. Ostrem from Preeceville, Sask. was the main speaker. He was assisted by local pastors from the Edmonton and Camrose Circuit: J. Stolee, A. Vinge, S. J. Rude, and E. Haave. Pastor Stolee was camp manager, Rude dean of the boys and Miss Irene Rude dean of the girls. The two Bible studies was 'Genesis-Gospel-Glimpses' by Rev. Vinge, and the Gospel of Mark by Rev. Ostrem. Rev. Collier gave some stirring temperance talks, and Rev. Burkwall told about the work of the Bible Society. Mr. Loken managed to take care of the recreation very nicely in between the showers.

It was evident that the war has had its effect upon the attendance of young men. Very few of them were in attendance.

May God have been permitted to make use of the camp also this year to bring everlasting blessings to some young person.

Hereby also a hearty thanks to all who have made the camp possible for these fine young people.

S. J. Rude.

The World's Need

"The great world's heart is aching fiercely in the night,
And God alone can heal it, and God alone give light,
And the men to bear that message, and to speak the Living Word
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassion? Can we leave one prayer unsaid,
Till the lands which hell has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While above us burns the vision of Christ upon the cross;
And the blood of God is streaming from His broken hands and side,
And the lips of God are saying: "Tell my brothers I have died."

O voice of God, we hear thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience and love has led the way."

—Anonymous.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

District Convention at Saskatoon

There had been much prayer as plans and preparations for the Canada District Convention at Saskatoon were being made. The first session of the convention was set aside as a period for united intercessions to God. Hence it is not surprising that in many ways it was manifested that the blessing of God was upon our gathering.

In the minds of many there had been a question as to the size of the delegation that could be expected under present circumstances. Hence it was a pleasant surprise to find 30 young people gathered for the prayer session at 5:00 P.M. Thursday July 16, under the leadership of Henry Haugen, president of the Prince Albert Circuit Luther League. When the convention concluded Sunday evening a total of 158 delegates, pastors and visitors had registered.

It is not the purpose of this report to present a detailed account of the various items which were included in the program. Yet reference must be made with thanks to the many who contributed musical numbers, who led in devotion, who took part in the discussions, and in other ways added to the blessings of the conference. Certainly we want to express our appreciation to the local committees for the careful preparations they had made to insure hospitable provision for the many outsiders who attended. If names are to be mentioned, undoubtedly those of Pastor Lokensgard and Miss Myrtle Englestad should receive recognition as leaders of the host league and congregation.

We were fortunate in having as our guest speaker Pastor A. E. Hanson of Brookings, South Dakota, president of the International Y.P.L.L. He presented in a stirring and challenging way various phases of the convention theme, "Onward Christian Soldiers." In his first message he faced us with three questions, to be answered individually:

1. Are you a Christian soldier? You who were brought to Christ in baptism and who made a public confession of faith in Christ in your confirmation, are you today living in fellowship with Christ? If not, you are a soldier of Satan.

2. If you are a Christian soldier, what kind of a soldier are you? Are you in the spirit of Christ humbly but fearlessly serving your Master at all times and in all situations?

3. What use are you making of the Christian soldier's equipment? Just as the earthly soldier is familiar with his equipment and is trained in its use, so should the Christian soldier be familiar with and trained in the use of the sword of the Spirit.

At the Friday sessions leaguers themselves presented phases of the theme. In the forenoon "Christ our Leader" was presented as the Divine Savior who has authority over nature, over Satan and his hosts, over disease and death, and over sin, whose message is eternal life, and whose army is made up of individual believers. In the afternoon "Christ our Armor" was presented as the one who clothes us with truth, righteousness, faith, peace and salvation.

In his second message Pastor Hanson spoke of the "Enemy We Face." He reminded us that the Bible never minimizes our enemy, the adversary of our souls who is seeking their destruction. Compared to this enemy, the Axis powers are small. His power is seen in the terrible conditions prevailing in the world today. His cunning is seen in the wily ways in which he seeks to betray the souls given to Christ. His aggressiveness is seen in the way in which he strikes at our faith.

At the business session Pastor Vinge gave us the pleasing information that our district had already reached its allocation to the Y.P.L.L. budget, and that four leagues in the Camrose Circuit are on the honor roll for contributions of \$25.00 or more. At his specific request that he

be not re-elected to the presidency of the district Luther League, the nominating committee did not present his name for the office. The following slate of officers was elected: President—Rev. G. O. Evenson, Outlook, Saskatchewan. Vice-president—Mr. G. Loken, Tofield Alberta. Recording Secretary—Miss Myrtle Englestad, Saskatoon. Treasurer—Rev. Marvin Odland, Swift Current. P. T. M. and Book Mission Secretary—Miss Ruth McFarlane, Gronlid, Sask. Jr.-Int. Secretary—Miss Aslaug Hanson, Edmonton. Auditors—Olaf Friggstad, Willard Nelson, Frontier Saskatchewan. The first six named constitute the executive committee. They request your prayers for them in their new work.

A new constitution was adopted. This will be printed in a subsequent issue of "Shepherd." An invitation to hold the next convention in Edmonton was accepted.

The assembled delegates expressed their appreciation to Pastor Vinge for his faithful service as district president by a rising vote of thanks. Pastor Hanson also expressed his appreciation and that of the International Board for the work that had been done by our retiring president.

At the Saturday evening session we had the special privilege of hearing Miss Olga Guttormson relate her experiences as a passenger on the Zam-Zam and in Germany. A fuller report of her message will appear elsewhere in "Shepherd." We join her in thanking God for His gracious protection and blessing in her life.

At this session Pastor Hanson discussed "The Spiritual Warfare." This he declared was a warfare not for destruction, but for salvation; not for internment, but for setting free; not for humiliation, but for glorification. In the words of Christ, our commission is to go and make disciples; in the words of our Luther League motto, it is to win and to hold souls for Christ. To do this we must pray, proclaim the Gospel, and protest against evil. He who is won for Christ is won to serve. There is something for each Christian to do.

It was likewise encouraging to see 80 convention delegates and visitors take part in the communion service Sunday morning. The soldier of Jesus Christ loves the things of Christ: The Word, prayer, His service, His Supper. Therefore it is true that in Christian fellowship these things are not forgotten, but rather have a prominent place.

Pastor Hanson's closing message was delivered at the Sunday morning service. In it he challenged us with the glorious promise that in Christ we are more than conquerors. In Christ we are victorious on every front: Over Satan, the world, and our flesh. Not only are we conquerors, but also we are sons and heirs, and finally shall receive the victor's crown of eternal life. All this is ours through faith. The life with God is always the plus life. From sinner to victor is the offer of Christ.

Our guest speaker's concluding service at our convention was the installation of the new executive committee at the choral union concert Sunday afternoon. Thank you, Pastor Hanson, for the blessings the Lord gave you through us. God bless you in your continued ministry.

The choral concert marked the conclusion of fourteen years of service by Oscar Mossing as director. At his request that he be not considered for another term, the choral union elected Pastor Josef Haave its new director.

At the concert Dr. Iversen presented to us the challenge of the Lord for recruits. At the closing evening session Pastor P. Lerseth emphasized the truth that it is as individuals that we are members of the army of Christ.

We thank God for the blessings of this convention. May its inspiration make those who attended better

Christian soldiers, who make felt in their home communities the blessings they received. G.O.E.

An Appreciation and a Pledge

The presidency of the district Luther League has changed hands. I have joined and do join with all our leaguers in thanking Pastor Vinge for the capable and consecrated leadership he has given the past six years. It is encouraging to know that we can call on him for counsel and advice in the future.

The presidency has changed hands. But in one sense the leadership has not changed. Just as Pastor Vinge and the other members of the old executive committee sought always the guidance of God, and endeavored in all things to glorify our Lord Jesus Christ, so will the new executive committee seek to be but His human instruments in this work of winning and holding young people for Christ.

It is the promise of our Lord to be with His disciples always that gives us courage as we enter upon this work. I do not promise to do as well as my predecessor. But I do pledge my consecrated efforts, as my Savior gives grace, that our work may go forward.

It gives us confidence to know that we will be remembered in the intercessions of the many leaguers in our district. A convention such as we have just concluded is a wonderful inspiration, for there were gathered so many young people who loved the Lord Jesus Christ and were eager to be used in His service. God bless you all as you faithfully make the crucified and victorious Christ central in your life, in your work and in your message.

—G. O. Evenson.

Conquering with Christ

Yorkton Circuit Luther League Convention was held July 3—5 at North Prairie Church, Preeceville, Saskatchewan.

Pastor A. M. Vinge, District President, Y.P.L.L. brought challenging messages. The Bible Studies on "The Sacrament of Baptism in the Light of the Scriptures" gave solid scripture ground for the teachings of our church. There is much uncertainty in the hearts of our people in regard to baptism, and we rejoice to know that "Thus Saith the Lord," accepted by childlike faith leaves no room for doubt as to the inclusiveness, efficacy, and mode of baptism. Three Scripture verses as guides were: Prov. 3:5, John 3:5, and Titus 3:5.

We had the joy of welcoming new workers in the circuit, Pastor and Mrs. L. M. Hanson of Leroy, and Pastor and Mrs. Josef Haave of Rose Valley, Saskatchewan. Pastor Hanson gave Bible Studies. He emphasized Christ's Conquest for us. Pastor Haave was director of music and spoke on the "Leaguer's Conquest with Christ."

Others presenting phases of the theme were: Clarence Berg, Mrs. Norman Homstol, and Mrs. Franklin Brown. The Gospel message was sung by groups from LeRoy, Rose Valley, Norquay, Buchanan, Ketchen, Preeceville, and North Prairie. Other points represented were: Melville, Atwater, Hendon, and Kandahar.

Sunday attendance taxed the seating capacity of the church. Christians were edified, and visible fruit was evident in that some returned to the Conquering Christ.

At the afternoon service a free-will offering was lifted for the Saskatchewan Lutheran Bible Institute. This brought in \$34.00. A resolution of protest against the liquor situation received united support.

Pastor Josef Haave of Rose Valley was elected president of Yorkton Circuit.

May God bless our young people!
—G. J. Ostrem.